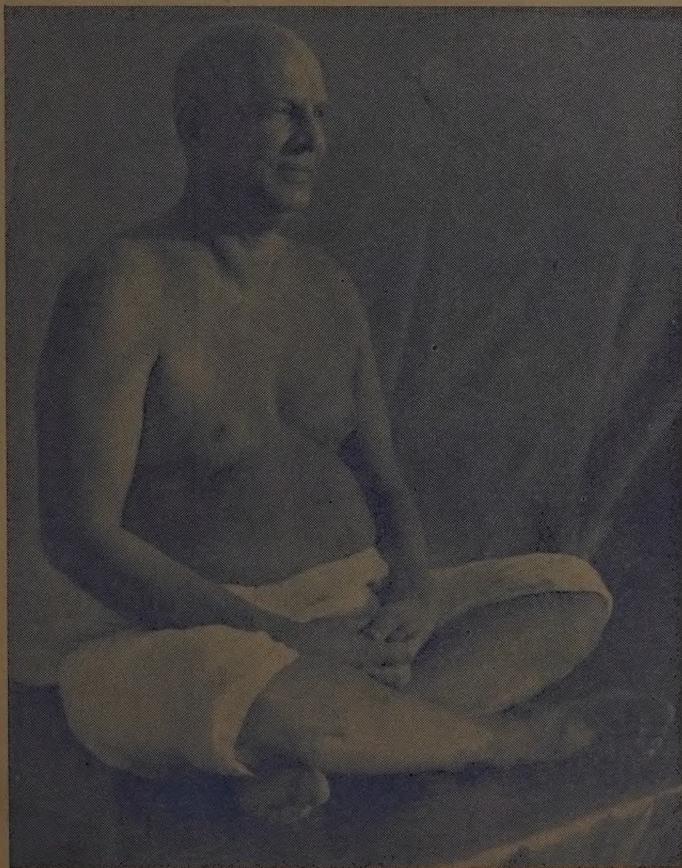


The DIVINE LIFE

THE OFFICIAL ORGAN OF THE DIVINE LIFE SOCIETY



L. XIII No. 6

JUNE

1951

ANNUAL SUBS.

Rs. 3 : Sh. 7

SINGLE COPY. As.

Published by
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35
1st June 1951.

Sri James, F.R.C.S

New York.

Be wide awake in every part of your nature. Be ever vigilant and diligent. Be fearless and undaunted in your spirit.

Your presence should be more eloquent than your words. Your words should be as non ambiguous as your motives.

Have the strength of an elephant, the courage of a lion, the vigour of an oak and the purity of the Himalayan snow.

Sivananda

GURU POORNIMA

The Sacred Vyasa Puja or Guru Poornima will be celebrated at Ananda Kutir on the 18th July, 1951. On this auspicious day there will be a special worship of the Brahma Vidya Gurus, reading from Sacred Scriptures including the Brahma Sutras, Sadhu Bhojan, Ganga Puja, etc. Sadhakas all over the world are requested to note this date and to celebrate the great day with faith and devotion, by devoting the whole day to Sadhana and Sat Sang.

Secretary,
Divine Life Society

SPIRITUAL CALENDAR (Ananda Kutir)

JULY 1951

- 1st. All Soul's day. Pradhosham
- 3rd. Poornima.
- 15th. Ekadasi.
- 16th. Pradhosham.
- Dakshinayanam.
- 18th. Guru Pournami.
- 29th. Ekadasi.
- 31st. Pradhosham.
- Poor Feeding Day.
- Ganga Pooja on all Fridays.

THE DIVINE LIFE

Volume Thirteen

JUNE 1951

Number Six

MARGABANDHU STOTRA

मार्गबन्धुस्तोत्रम् ॥

मन्दारभूतेश्वरारं मन्दरागेन्द्रसारं महागौर्यदूरम् ।
सिन्धूरदूरप्रचारं सिन्धुराजातिथीरं भजे मार्गबन्धुम् ॥ शंभो...॥

5. I offer prostrations to Margabandhu (the Lord) who grants more than what the celestial Mandara can give, who is mighty like the Mandara mountain, who has Goddess Parvathi near Him, who wanders far and wide like an elephant, who is valiant like the king of the oceans.

अप्पय्ययज्वेन्द्रगीतं स्तोत्रराजं पठेद्यस्तु भवत्या प्रयाणे ।
तस्यार्थसिद्धिं विधत्ते मार्गमध्येऽभयं चोशुतोषो महेशः ॥ शंभो...॥

6. On him who studies with devotion this best among prayers sung by Appaya Dikṣita when on journey, the great Lord being quickly pleased, bestows success, fulfils his wishes and brings fearlessness on his way.

(Concluded)

MY CONCEPTION OF DHARMA

(*Sri Swami Sivananda*)

INDIA is the rich garden of the fragrant flowers of tolerance, virtue, love and goodness, the fruits of spirituality and Divine Realisation emerged out of the seeds of the sense of universal brotherhood and the oneness of mankind. India can show the right road to all due to her glorious heritage, and lead all to prosperity, peace and perpetual bliss. India's national worth, her spiritual culture and the ancient proved paths to enduring peace and constructive glory can guide the destiny of mankind. The ideal of a Rama or a Yudh ishtira can well direct the way along which India will proceed to fulfil her mission of practice and precept, of holding the torch of her self-light. India is the land of Dharma; her breath is Dharma; her life and light is Dharma; she moves and has her being in Dharma. Dharma protects India and she shall protect Dharma...—

It is far from doubt that the social injunctions and rules of external conduct as declared in the Sruti and Smriti are not very easy of application in these times ridden over by the world's material civilisation. And, yet, there is not much meaning if one, in his revolt against the old, entirely ignores the spiritual values and blindly follows the total materialistic values of life. There can be, and there is a golden medium constituted of the best belonging to the past and the present alike. It is not necessary to emphasise that, in this really heroic and praiseworthy pursuit, the advice of the dynamic saints and sages who have had the leisure and the training in reviewing life in its entirety with a complete philosophical detachment from it and a dispassionate love for it should be invited.

The aim and the meaning behind the march of all the nations is one, and only on

this basis of the commonness of purpose and unity of ideal will it be possible to put an end to differences pointing to enmity and war. Dharma is not the private fancy or the property of any particular class of people. Dharma is the eternal law on which the universe rests and by which the universe is governed. The law of action and reaction, of the retribution of deeds, of birth, death and rebirth, and the varied and systematic way in which the life of the universe is seen to be worked out, are the marionettes constrained to play by this universal justice called Dharma. The parents, the teachers and other selfless servants of society mould the character of the people. They are the pillars of Dharma, the examples of truth, the forms of righteousness, which the people have to follow in obedience to the rule of the absolute unity of life. Though Dharma, as it is the way of the Infinite, has infinite forms, it may be defined as the force of the form or the sense of the feeling of the manifestation of the Oneness of existence in the manifoldness of individualities, who, though they appear to be separated from one another, are perforce bound to the Indivisible Whole as inseparable parts or aspects, by Dharma. *Ekam Sat Viprah Bahudha Vadanti*. This, then, is the meaning of Ahimsa, of Satya, of Brahmacharya, of love, of brotherhood, of everything that is noble and great, virtuous and sublime. Dharma controls the pulse of the nation, of the world, of the universe.

Exemplary Conduct is Dharma

The well-being of the nation consists in an art of life the forms of which were illustrated in the immortal lives and the governments of Sri Ramachandra, Yudhishtira,

Vikramaditya, and such other representatives of the eternal Dharma. Dharma is the way in which we are to direct our lives, to the supreme spiritual end. Manava Dharma consists in the manifesting and the living of the inherent power and potentiality in man of reaching out to the experience of Divine Perfection. Dharma is that which leads to the bliss of Nirvana or Immortal Being. The way to it is along the consciousness of thought, speech and action which is in conformity with the manifestation of the Absolute Divinity. Divine Life is Dharma. A perfectly moral and ethical life is Dharma. *Atmavat Sarva Bhutani*. Loving all equally as one loves one's own self is Dharma. Service of God in humanity is Dharma; giving in charity is Dharma. Humility, sense-control, purity of mind, wisdom and meditation on God are the highest forms of Dharma. A strictly virtuous life, rooted in absolute justice and based on a spiritual sense of values and a spiritual outlook on life is Dharma.

The mark of Dharma is Achara or good conduct. Achara is the mark of the good. *Achara Prabhavo Dharmah*. From Achara is Dharma born. Dharma enhances life. Man attains prosperity, fame, here and hereafter through the practice of Dharma. Achara is the highest Dharma. It is the root of all Tapas. That which brings well-being to man is Dharma. Dharma supports the world. The people are upheld by Dharma. That which secures preservation of beings is Dharma. Dharma leads to eternal happiness and Immortality.

Morality is the gateway to religion. He who leads a moral or virtuous life attains freedom, perfection or Moksha.

The Basis of Harmony

Good conduct is the root of material and spiritual prosperity. Conduct increases

fame. It is good conduct which prolongs life and destroys all calamities and evils, and brings eternal happiness. It is good conduct that begets virtue. Therefore develop good conduct.

The practice of ethics will help you to live in harmony with your neighbours, friends, your own family members, fellow-beings and other people. It will confer on you lasting happiness and Moksha. It will purify your heart. It will keep your conscience ever clean. A moral man who follows strictly the principles of ethics will not deviate even a fraction of an inch from the path of Dharma or righteousness. Yudhishthira earned an undying reputation for his practice of ethics. He was an embodiment of Dharma. Hence he still lives in our hearts.

The first thing you learn from religion is the unity of all selves. *Eko devah sarva bhuteshu gudhah*: one Atman or self abides in all beings. Universal love is the expression of the unity. Universal brotherhood has its basis in the unity of the Self. All human relations exist because of this unity. Yagnavalkya said to his wife Maitreyi : "Behold my dear : Not indeed for the love of the husband is the husband dear ; but for the love of the self is the husband dear. And so with wife, sons, property, friends, worlds and even Devas themselves. All are dear, because the one Self is in all." If you injure another man, you injure yourself. If you help another person you help yourself. *Ishavasyam Idam Sarvam* : There is one life, one consciousness in all beings. This is the foundation of right conduct. This is the foundation of ethics.

Why is charity right ? Because it is in conformity with the law : "Do charity." Why is stealing wrong ? Because it is against the law : "Thou shalt not steal." Why is it good to help a man when he is in troubles

and difficulties? Because it will refine and ennoble your character. It will instil mercy in your heart. The cultivation of the virtues will help you to realise the Supreme Self. Why is it bad to kill any being? The end is unworthy. It will corrupt your character. It will reduce you to the level of a brute.

Character is Power

A man may die but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. Without character the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by society. If you want success in life, if you want to influence others; if you want to progress well in the spiritual path; if you wish to have God-realization, you must possess an unblemished or spotless character. The character of a man survives or outlives him. Sri Sankara, Buddha, Jesus, Zoroaster, Mohamed and other great ones of Yore are remembered even now because they had wonderful character. Character is a mighty soul-force. It is like sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only. A person may be a skilful artist, clever songster, an able poet or a great scientist, but if he has no character he has no real position in society.

Note carefully how the Rishis of yore gave instructions to their students when they had finished their course of study. (*Satyam Vada; Dharmam Chara*). "Speak the truth. Do your duty. Do not neglect the learning

and teaching of Vedas. Do not neglect the duties towards God and forefather. (*Matri Devo Bhava; Pitri Devo Bhava; Acharya Devo Bhava; Athithi Devo Bhava*) May the mother be thy God. May the father be thy God. May the preceptor be thy God. May the guest be thy God." Do such actions as are blameless and not harm others. Those that are superior to us, they should be comforted by thee with seats etc. Give with faith. Do not give without faith. Give with joy, with modesty, with kindness."

You must be polite, civil and courteous. You must treat others with respect and consideration. "Good manners and soft words have brought many a difficult thing to pass." He who gives respect to others gets respect. Humility brings respect by itself. Humility is a virtue that subdues the hearts of others. A man of humility is like a powerful magnet that attracts all.

Righteousness is eternal. Do not leave the path of righteousness, for the sake of some material gain. A virtuous life and a clean conscience give a great deal of comfort to man while living and at the time of his death also. A holy man with piety is far superior to the mighty potentates. God is much pleased with a pious man. Lord Krishna says, "Even if the most sinful worshippeth me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved." There is great hope even for a cut-throat if he makes a strong determination and takes up the spiritual path.

Follow Dharma and achieve Perfection. 'Lokasamastha Sukhino Bhavantu' May God bless you all.*

* The above is the text of Sri Swami Sivanandaji's speech which was broadcast over the Vijayawada station of the All-India Radio on 1st October 1950. The speech was recorded earlier during the Swami's visit to Vijayawada.

TWELVE POINTS FOR WORLD PEACE

(Dr. Tan Yun Shan, D. Litt.)

THE Chinese sages and saints also preached a great number of moral codes in order to bring human life happiness; society harmony, and the world tranquillity. The most well-known and important of those are: the "San-Ta-Teh" or three great virtues of the world, the "Wu-Chang" or five ethical laws of the Society, and the "Zsu-Wei" or four moral pillars of the nation. The three great virtues of the world are (1) "Chi" or perfect knowledge, (2) "Jen" or pure benevolence and (3) "Yun" or dauntless courage.

(*Chung-Yang: the Doctrine of the Mean.*) The five ethical laws of society are: (1) "Jen" or benevolence, (2) "Yi" or righteousness, (3) "Li" or propriety, (4) "Chih" or wisdom, and (5) "Hsin" or faithfulness. (*Book Pei Hu Tung*). The four moral pillars of the nation are: (1) "Li" or ceremony (2) "Yi" or Justice, (3) "Lien" or frugality, and (4) "Chih" or sense of shame. (*Book of Kuan-Tsu*) The late Dr. Sun-Yat-Sen, father of Modern China, in a revolutionary way, combined and summed up all the moral creeds preached by the ancient Chinese sages and saints into eight items, namely: (1) "Chung", loyalty; (2) "Hsia", piety; (3) "Jen", Benevolence; (4) "Ai", love; (5) "Hsin", faithfulness; (6) "Yi", justice; (7) "Ho" peace; and (8) "Pin" equality. (*Dr. Sun-Yat-Sen: San Min-Chu-Yi, the Three Principles of the People.*)

If all these lofty ideals and noble teachings of the sages and saints of the different religions of the world as narrated above were followed and carried out by all people, there would be no agony and suffering of war or struggle or conflict of any kind anywhere but happiness and the bliss of peace

and tranquillity everywhere in the world. But unfortunately, as I said at the beginning, despite all these lofty ideals and noble teachings of the sages and saints of the different religions of the world, there were and still are wars of all kinds, struggles of all kinds, conflicts of all kinds, agonies of all kinds, sufferings of all kinds. Shall we doubt all these teachings of all the religions? No. The fault is not with any of these teachings of the religions. The fault must be with something, somewhere else. We must realise that if there were not these lofty ideals and noble teachings of the sages and saints of the different religions in the world, there would be ever more wars, struggles, conflicts, chaos, calamities, tortures, turmoil, sufferings and what not. However, all these teachings are general doctrines and principles. Although they all have permanent and lasting value, they are not panaceas for all the diseases of all people at all times. Human life, the society, and the world are all complex and diverse, changeable and inconsistent. Their phases and conditions are always being changed and new facts and phenomena are always being added. When conditions and circumstances are changed, principles, doctrines, laws, creeds, etc., should be also modified accordingly, particularly in the manner of application.

All ideals have two aspects of value: the un-changeable and the changeable or the constant and the inconstant. The un-changeable or constant side is the reality and truth of every thing; the changeable or inconstant side, its manifestation and modification. Reality and truth are always the same and that cannot and should not be altered under any circumstances; but its

manifestations and modifications are different and these must be modified by and adjusted and adapted to changing circumstances. We therefore must find out new remedies and new ways besides those prescriptions and teachings of our ancient sages and saints for curing the disease of the present world under present circumstances and conditions and lead it from darkness to light, from sorrow to joy, from suffering to happiness, from turmoil to tranquillity and from chaos to peace.

A Twelve-point Programme for World Peace

- | | |
|--------------------|-------------------------|
| 1. Po-Ai, | Universal-love; |
| 2. Pin-Teng, | All equality; |
| 3. Tsu-You, | Complete-freedom; |
| 4. Ho-Tso, | Voluntary.co-operation; |
| 5. Hu-Chu, | Reciprocal-help, |
| 6. Yung-Jan, | Enduring-tolerance ; |
| 7. Wu-Kou-Chiai, | No-state-distinction ; |
| 8. Wo-Chung-Chiai, | No-racial-distinction; |
| 9. Wu-Chiai-Ohi, | No-class-distinction ; |
| 10. Fei-Po-Sio, | Non-exploitation ; |
| 11. Fei-Tsin-Lio, | Non-aggression ; |
| 12. Fei-Tsan-Pao, | Non-violence ; |

First, Universal love means love of all and love for all. We must love not only our own kith and kin, but also all other people. We must not love our own country only, but all other countries too. We must not only love human beings, but also all other living beings. According to the Chinese, Indian, Buddhist and Jaina philosophies, all living beings should be treated as the same. We therefore should love all. Jesus Christ said : "Love your enemies." But the Chinese Sage Mencius said; "The man of Jen has no enemy." Again he said : Within the four seas, all are brothers." Another Chinese Sage, Chang-Tsai, said : "All people are our brethren and all things are our fellows". Then, how to distinguish one's kith and kin from other people ? And how to differentiate

human beings from other living beings ? Well, in fundamental principle and spirit, there should be no distinction or differentiation between one's kith and kin and other people, between human beings and other living beings. But in fact and practice, it is very natural that love always starts from near to far, from one's own kith and kin to other people, and from human beings to other living beings. Again the Chinese sage Mencius said : "From endearing our kith and kin to endear other people ; from loving people to love other living beings". Moreover, the opposite term of love is hatred and malice. By Universal love, it also means that we should not have any hatred or malice against anybody and anything.

Secondly, All equality does not mean that all people must live the same life, have the same capacity and do the same work. This is not possible and is unnecessary too. For this is not Nature's law. Men are born with diverse capacities, in diverse stations, and they have to work in different fields and walks of life. All equality means that all people must be equal in dignity, in privilege and in power, for all people are creatures of the same Creator. They all live on the same earth. They therefore must have the same footing and the same position. All must have equal chance to live and to do whatever work they like and are fit for. Some may work as heads of states, some may work as scavengers of society. But they must be regarded as equal in dignity, in privilege and in power. There should be no special favour for anybody, no superiority of any man or any work in social standing. Some may do more and bigger jobs. Some may do less and smaller jobs. But all jobs must be regarded as of equal service of humanity as a whole and must have the same merit. Therefore, the President of the U. S. A. is called the servant of the state. And all officers, big or small, high or low, of

modern countries subscribe themselves to any and every-body as "your most obedient servant". People used to say that before law, all are equal. But we must say that all are

equal before all. As all-equality is for all individual peoples in all the countries it is also for all the states and countries in the world.

(To be continued)

SRI AUROBINDO AND HIS SPIRITUAL OUTLOOK

(Dr. M. Hafiz Syed, Ph.D., D.Litt.)

As most of the English educated Indians have lost close touch with their ancient tradition and its soul-inspiring wisdom, they more often than not are inclined to misunderstand a saint and a sage, who in keeping with the eternal ideal of soul purification and spiritual evolution, has to follow a fixed and unalterable law of spiritual development. Every teacher has his own system of moral and spiritual discipline, though essentially all spiritual guides have a common goal and a well-planned system of self-control, self-analysis, self-abnegation and self-purification. There are certain points on which they are at one, one of which is complete self-surrender to the Divine Will and His true representative in the outer world, the Guru to whom and through whom he looks upto and receives his instruction to tread the path safely and securely. Sri Aurobindo is one of those few teachers who has attained the spiritual height through his own self-effort and direct Divine grace. In his famous precious little book, the Mother, his exact words regarding the question of self-surrender are these :—

"There must be a total and sincere surrender ; there must be an exclusive self-opening to the divine power." Further he says, "The surrender must be total and seize all the parts of the being. You must keep the temple clean if you wish to instal there the living presence." On page 16 of the same book he says, "Let your sincerity and surrender be genuine and

entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother, and nothing be left to the ego or given to any other power. The more complete your faith, sincerity and surrender, the more will Grace and protection be with you."

Shri Ramana Maharshi in his famous booklet "Who am I ?" on page 11 has expressed the same fundamental principles in his own words. "God and Guru are in truth one and the same. If one resigns oneself upto the guru, sure as anything, one shall be saved ; there will be no betrayal. But one should unquestioningly follow the path unto the Guru. Self-surrender unto God is the same as concentration on the Atma, suffering no thought to arise up."

Now, in the light of these basic principles of spiritual realization, if we carefully examine the lives of the Sadhakas living in the Pondicherry Ashram, we find that they are not living under a "mass hypnotism" as one Mr. Sumitra is pleased to call it ; but under one common abiding inspiration of self-surrender and resignation to the one divine will which is manifested through the Guru, to whose services they have dedicated their lives, unconditionally and wholeheartedly. In Islamic phraseology this great event of initiation is called "*Bayat*" which means selling oneself away to the spiritual guide unreservedly keeping nothing of his own. Every act of unselfish service to the Guru or in other words God is an act of

worship, prayerfulness. He works with his body, senses and mind without any regard for the fruit of his action.

This ancient method of God-realization as practised in the Pondicherry Ashram is not novel and unique. Every school of mysticism, ancient or modern, has endorsed it. In fact this is the price one has to pay for attaining one's freedom from galling limitations of physical life to the attainment of spiritual height. What we attain is priceless, immense and immeasurable. What we give in return for it is trifling, unreal and evanescent.

Some unkind critics have doubted whether Sri Aurobindo's philosophy is entitled to be called philosophy at all and whether it is Indian in its conception or not. In reply to such critics all that we have to say is this : Do whatever you like but don't look at Indian thought through Western eyes and spectacles. The object of philosophy in the East has always been not only the attainment and realization of Truth but to put an end to pain also. In the sphere of pure speculation Indian thinkers have not lagged behind any other thinkers. Sri Aurobindo, in all his books and pamphlets, has dealt with the problem of divine life in a sensible rational and acceptable manner, being an adept both in the Eastern and Western Culture and not being unaware that the Western ideals have dominated Indian mind to a great extent. He has tried his best in many of his writings to interpret ancient wisdom in terms of modern thought. His system of philosophy and method of self-realization are essentially Indian in technique and spirit. Nothing would be farther from Truth than to say that his scheme of life divine is anything but Indian.

What India owes to him

During his stay in Baroda his interest

in India and her spiritual outlook had been awakened which spurred him to migrate to his own native province and take part in the struggle for the freedom of his people and country. He started his political career from the time he took charge of the principalship of the National Council of Education. He launched "*Bandematram*" on the turbulent sea of Indian politics and made it a powerful organ of his cherished goal of Independence and freedom of India. Some of his writings were so much misunderstood and misinterpreted by the bureaucratic government that under one pretext or the other he was imprisoned in the Alipore Jail for a year or two where he had complete leisure to meditate deeply and come to a wise and the most far-reaching decision of his life. While still in the Alipore Jail he had composed a few poems revealing the strength of his new-found faith. "He had become there the sort of man who could peep into Infinity."

Sri Aurobindo had spent fourteen years in a foreign land and he had been both amused and edified by the civilization of the West; but in the end he had found it uninspiring and insufficient. In the central core of the Western civilization he found darkness rather than Light. "What shall it profit a man if he gains the whole world but loses his own soul ?"

On his return to his country of his birth he ever kept alive in his mind the ideal of service to the Motherland.

In one of his speeches he declared : "When I approached God at that time, I had hardly had a living faith in Him. I did not feel His presence. Yet something drew me to the truth of the Vedas. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta."

He did not ask for *mukti*, personal

salvation, He fervently prayed to God in these touching words :

"If thou art, then Thou knowest my heart.....I do not ask for anything that others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life."

It may be added that in the light of this deep-seated conviction of his in regard to the service of his people and his country there was no conflict or wavering in him between yoga and politics ; when he started yoga, he carried on both without any idea of opposition between them. If by politics he meant the struggle for the freedom of a country, its economic, moral and spiritual betterment, then it must be acknowledged

without the least doubt in our minds that Sri Aurobindo, unlike other yogis of India, has always striven in his own silent but powerful way to work for the salvation of his Motherland. He had always had a deep and abiding faith in the future destiny of India which was pre-ordained to play a great part in moulding the spiritual tone of the world-civilization and making it more human, refined and edifying than it has been heretofore.

India's freedom was pre-ordained. Those who worked and still continue working in conscious co-operation with the Divine Will were fully convinced of her final victory because without her freedom, India could not possibly play her mighty role as the spiritual guide and teacher of the world.

Realisation of the Absolute

THE NATURE OF THE REALITY

(*Sri Swami Krishnananda*)

THE Reality must at least be being, which is the fundamental concept of all philosophy. We can construct nothing on non-being. The value of truth is equated with pure being, for non-being has no value. It must also be conscious being, for unconscious being is not better than non-being. Since this being is infinite, it must be perfect and, therefore, the zenith of bliss. The Reality is not becoming, but being; for becoming is not perfection. Being is not a system or a process, for such differences mar being's beingness. If it is taken to be a system, the parts must be either identical with or different from it. If they are identical, their individualities are lost ; if different, the relation between them becomes unintelligible. Being has neither external relations nor internal differentiations. It is, to express in relative terms,

"prajnana-ghana". the absolute mass of consciousness. In the strictest sense, the Reality transcends even the idea of existence-consciousness-bliss which is only an intellectual ascertainment, i.e., the logical highest. Space, time and causation are negated in the Reality, for the Reality is divisionless and hence, changeless. Whatever exists is the Reality (Cch. Up. III. 14.1). To experience the Reality is to go beyond all pain and sorrow, for the Reality which is the Absolute is "One alone without a second" (Cch. Up. VI. 2.1). This Absolute appears as the universal Ishwara or God from the limited human point of view.

The Method of Approach

The process of the realization of the Absolute is through Knowledge and Meditation. Brahman is not an object of

meditation, for It is the Subject and the very condition of knowledge. It is the self-identical objectless awareness. Every thought limits the Absolute. Knowledge of Brahman is at once being of Brahman, for knowing and being cannot be separated. Knowledge is not merely the means but the end itself. Knowledge of Brahman is not an action and one cannot *reach* Brahman even as one cannot *reach* oneself except by *knowing* oneself. Meditation is prescribed for those who are not ready to plunge themselves in self-identical knowledge.

The greatest obstacles to Self-Experience are, according to the Upanishads, desire for progeny, desire for wealth and desire for world. The desire for progeny is the urge of the creative impulse of nature to multiply existence and keep up the form of the diverse world. Desire for wealth and world means the greed that is born of the instinct of self-preservation and the craving for name, fame and power. These self-destructive urges have to be checked through knowledge and renunciation and centred in the Absolute Self which is the Whole. Faith, sincerity and patience are the fundamentals of all spiritual practices. Activity and inertia are the two forms of the obstacle to Absolute-Experience. Meditation and the pursuit of Knowledge should always be preceded by clearness of intelligence, passionlessness, serenity, self-restraint, indifference to the forms of the universe, fortitude, faith, collectedness of mind and a burning yearning for emancipation. Knowledge is neither thinking nor sleeping, but is being *without* thinking, but *with* consciousness.

Liberation

Liberation is the awareness of the Reality, the deathless impersonality of

conscious nature, not living as an eternal person. Even the absolute person is limited and non-eternal. The dissolution of thought in eternal Knowledge without the distinction of Knower, Knowledge and Known is liberation from the thraldom of Samsara. Since the Reality is differenceless, liberation cannot be a state of activity, for activity is change which is temporality of nature. There can be no duty for a liberated soul, for it merges itself in the Absolute which is the All. So long as there is consciousness of the reality of beings external to the self, liberation is not attained. It is wrong to suppose that one soul has to remain unredeemed as long as there are other unliberated individuals. It is impossible to conceive of a sudden liberation of the entirety of individuals, for the individuals have no number. It is not reasonable to hold that one individual is bound by the conditions of other individuals since the constitution of individuality is different in each case. Moreover, we have no right to posit the reality of objective beings independent of the mode of their being cognized by the cognizing individual. The individual is the miniature Absolute and the individual has no necessity to concern itself with whether other individuals external to itself exist or not. When the personal consciousness is annulled in the absolute consciousness, the question of the existence of other individuals does not arise. All individuals are realised to be the one Absolute Self. The liberated individual experiences itself as the Self of the complete existence and there can be none second to Itself.

This Experience-Whole is the Goal of life.

(Serial Concluded)

INDIAN LEGAL AND SOCIAL SYSTEMS

THE PHILOSOPHIC BASIS

(Sir C. P. Ramaswami Aiyer)

THE Nitisastras or treatises on Hindu polity and the Puranas contain a great deal that is of significance to students of political and social theories, and of their philosophical basis.

A nation's philosophy and politics are the outward expressions of national culture and sentiment and they use the symbols best understood in the country of origin. Indian philosophy and political discussion have been a function of the country's intellectual and civic life.

Many of our so-called philosophic and political theories have partaken of cyclic evolution, which characterizes the life and history of ideas. Modern developments of nihilism and even of communism were familiar to the compilers of the Puranas, and the Fascists, Spartacists, and Nazis had their prototypes in the past, just as the French Revolution was, in a sense, a transplanted chapter of Roman history.

Investigating the philosophic basis of Indian legal, social, and political doctrines, we start with the postulate that the monarch is the maker of the age, and that, if a country's customs, usages, and movements are not assimilated to the needs of the times, the fault should be ascribed to the ruler or rulers. National progress has been regarded as achievable only when a proper environment, both cultural and political, has been created.

There were many instances of legal and political variations from the norm, indicating the flexibility of ancient law-givers and laws.

King as People's Servant

The philosophic basis of sovereignty, according to the Sukraniti, was that the

ruler was a servant of the people, getting his revenue as remuneration. Sovereignty was for the sake of protection, not only physical, but also in relation to DHARMA or the fundamental codes of conduct, which, though strict, yet developed an amazing degree of tolerance.

Before the institution of kingship, a state of anarchy or the "law of the fishes"—the bigger devouring the smaller—is supposed to have prevailed. Thereafter, by common consent—a kind of social compact—the family, the village, the clan, the people, and the country were successively built up, and, for the purpose of preventing external aggression and internal dissension, the Ksattriya class of warriors came into being and their chief was the king.

The king's function was not the mere preservation of law and order. It was the administration of the state in such a manner as to enable him and his subjects to follow their appointed avocations and paths. Whatever DHARMA was pursued by the king, the people would follow. Hence, he was an exemplar. DHARMA is defined as what is conducive to the advancement of everybody, what prevents injury to everybody, and what upholds everybody.

The basis of government was always the village until recent times, and the village, like the city-states of Greece and Italy, was largely self-governing.

Consultation of popular opinion was a definite feature, so that kingship bore the character of a quasi-constitutional system.

The King's manifold Duties

The activities of the state covered a wide range: propagating DHARMA, enforcing morality, maintaining the social order,

encouraging learning and the arts, subsidizing academies, regulating industry, agriculture, and commerce, relieving famine, establishing hospitals, rest houses, etc—over and above discharging the primary functions of defense, order, justice, and punishment of the guilty. To discharge these duties, the king was enjoined to obtain and follow the advice of trusted and competent ministers. "A single wheel cannot move. Hence, a king should hear and follow advice."

There were gradations amongst kings; and the doctrine of paramountcy was fully developed in later times, but this variety of feudalism was of the federal type. The state was not unitary in the modern sense. There were several republican organizations and

states from the days of the Sakyas (in the Buddhist epoch) down to recent times. Gradually, in proportion to the increase in territory and population, a strong central government came into existence and increased in power and influence and became the characteristic feature of Indian rule. From the first the philosophic basis of politics and law was the theory of a compact of the people with the king, from which followed :

(1) The idea that taxation is the return for good and efficient administration, and

(2) The maintenance of a cabinet or ministry with DHARMA and the "VOX POPULI" as the ultimate and well-recognized sanction.

(By Courtesy : Hawaii University.)

THE MAGNET OF SPIRITUALITY

(*Sri J. T. Beskine, London.*)

[Sri Beskine, who is the Vice-President of the Ramakrishna Mission's London Branch, stayed for a few days at Sivanandashram, during his recent tour of India. The following refreshing account of his impressions of the Ashram and its founder will be read with interest. —Ed.]

It is a pleasure and privilege to be here amidst you all. It is my good Karma that has brought me here. I should pay homage to Sri Swamiji, who is an embodiment of Knowledge, Truth and Wisdom. He has lit the Light which has spread and is spreading to many parts of the world and it is a privilege to be here and feel the atmosphere of harmony and balance which is being expressed in every breath of the daily life of this community. One keenly feels the contrast between this Ashram and the outside world when one comes here. The contradictions and conflicts that exist in the outside world do not exist here. One finds one's self as a member of a great family, participating in its life which has a definite goal in view viz., to bring out the best in Man.

There are many people in many parts of the world who had the opportunity to come

across Sri Swamiji's writings. It creates new consciousness and spiritual progress. Sri Swamiji gives spiritual expression in terms of a new life, a new society and a new civilisation. This reawakening of the Spirit must go on. Sri Swamiji and such other great Souls, the direct descendants of the ancient Rishis and Sages, the glory of India, do really contribute much towards this reawakening.

This Ashram is a magnet of spirituality, a magnet of wisdom, a magnet of Knowledge. May this Ashram be the new Light that will guide the world to the Universal Spiritual Ineffable Reality is my fervent prayer. May the Ashram prosper.

May the Almighty Lord bless Sri Swamiji with health and long life to go on doing good and thus be able to regenerate and bring about a new civilisation !

Yoga Prasnoththari

THE GLORIOUS SAHAJA AVASTHA

(Sri Swami Sivananda)

[We reproduce below, for the benefit of our readers all over the world, Sri Swami Sivanandaji's illuminating answers to a few questions on the highest spiritual experiences put to him by a highly-evolved saintly person. —Ed.]

Questions

WHAT is SAHAJA SAMADHI and what is its relationship or connection with NIRVIKALPA SAMADHI?

What part does the Breath, the SOHAM, play in Sahaja Samadhi? Does the world exist in Sahaja Samadhi?

God men like Sri Ramakrishna said that man lives only 21 days after entering into Nirvikalpa Samadhi.

Why struggle for Nirvikalpa state, when one is happy and contented in Sahaja Samadhi?

Answers

Sahaja Samadhi is, so to say, an "extension" of Samadhi so that it covers all the twenty-four hours of the day and not only when one sits in meditation. The Reality of God and the unreality of names and forms; and the inner realisation that the individual self is none other than the Supreme Self that pervades everywhere and everything, comes to stay in Sahaja Samadhi. The Samadhi that the Sadhaka strives to experience through Bahiranga and then Antaranga Sadhana comes to stay, in other words, becomes natural (Sahaja). The ego, the world, and one's own body appear like a glass-pane on which has settled a thin coating of moisture: you are able to see through it, yet you see the glass-pane itself on account of its moisture-ladenness—the glass-pane is transparent except for a slight opacity. The Yogi in Sahaja Samadhi perceives the world in exactly the same manner as a man who knows that a mirage is a mirage admires one when he

sees it—he sees the water-like spectacle without being deluded into believing it is actually water.

There is a slight (Satwic) trace of ego in the Yogi who enjoys Sahaja Samadhi, which enables him to live, to experience and to work. But, as he is rooted in the consciousness SOHAM, he is not affected by living, by experiencing and by working. Lord Krishna has given the exact description of this state in the second Chapter (Sthitha Prajna description).

The Passing into the Beyond

When living and moving about in this fashion, the Yogi exhausts his Prarabda Karma, he enters into Nirvikalpa Samadhi. The ego is completely annihilated; the drop merges into the ocean to return no more. The Yogi does not return to the earth-plane; when the ego is lost and there is cessation of all identification with the body, etc., to which body would the consciousness confine itself?

Only Avatars of the Lord can enter into Nirvikalpa Samadhi and then return to this earth-plane in order to achieve some Divine Mission. Even in the case of these Divine Beings, it is almost a Rebirth. If He chooses to animate that particular body and to work through it, it is His Will and nothing more—the Yogi who has entered into Nirvikalpa Samadhi has no will of his own, has lost his self-identity and become one with Infinity. The Lord may either actually take birth in a human body (as in Rama and Krishna Avatars), or enter an already-existing

human body. Why He takes birth in a particular family or enters a particular body is beyond explanation—it is His Will—and it is always for the welfare of His Children, for the establishment of Dharma and for the spiritual guidance of mankind.

In Sahaja Samadhi the SOHAM Bhavana becomes automatic, continuous and natural, In Nirvikalpa Samadhi this "I" (Aham) totally vanishes into the "He" (Sa); and One alone remains. There is not even the Soham Bhavana, as there is no one to feel Soham. All distinctions of I, He, here, there, etc., vanish.

Service, the Aroma of Sahaja Avastha

No one need struggle to pass from Sahaja to Nirvikalpa Samadhi; it is an automatic process. Even the struggle that the Yogi puts forth (if it may be called struggle)

is intended only to maintain the Sahaja Avastha. The slender thread of Satvic ego should be prevented from assuming Rajasic proportions. Though such downfall is very rare, we do come across such instances in our scriptures where a slight heedlessness spoils the game. If, as Lord Krishna puts it in the Gita, this Sahaja Avastha is maintained till the very end of life (till the Prarabda is exhausted), one attains Brahma-Nirvana or Nirvikalpa Samadhi.

Sahaja being a God-conscious state, the Yogi vigorously engages himself in Loka-samgraham. In selfless service and cosmic love, Karma is rapidly worn out, and the Supreme Culmination is hastened—at the same time all chances of even the slightest descent from the high Sahaja Avastha are prevented.

THE SINGER OF SALVATION

(*Sri B. S. Mathur, M.A.*)

THE world is in the grips of misery and untruth. Man is not able to see the light. He is a constant slave and knows of no joy or comfort. Swami Sivananda of Rishikesh has something to say which can lead man to his liberation.

"Conditions prevailing throughout the world today unmistakably demonstrate the truth that material advancement does not mean advancement towards peace and harmony. Material welfare does not give us inner contentment; though it might be, to a certain extent, a help to the achievement of that inner contentment as it saves us from the struggle for our daily bread and consequently provides us with greater opportunities for diving within and for discovering the inner peace".

These are words of deep philosophy. More than that they are a pointer to a life of reality and activity. Swami Sivananda is a sage but more than that he is a practical guide to us. He has seen life and also God. He best knows how to lead mankind to greatness and happiness. His approach to

life is not one-sided. He is both religious thinker and a scientific worker.

Just think. He does not fasten upon material advancement but at the same time he does not neglect it. In fact, he goes, it might seem, out of his way to suggest that even material advancement is essential for inner contentment. He does not stop with the idea. He makes it concrete and says that material advancement makes man free to engage himself in the pursuit of the achievement of the inner peace.

Synthesis of Life and God

There is no exaggeration here. It is all life. How can you think of God when you are hungry? You want to be near God. You must be externally happy. External happiness, of food and clothes, is an instrument of getting inner contentment. If you have to fight for your food you cannot throw

yourself heart and soul into an effort to meet God. If you have no clothes to put on you will have, first, to work for concealing your nakedness. Is this not life? Thus material gains or say material advance is not to be overlooked. It has its meaning. It leads to a greater consummation-realisation of God. Who can neglect it at the cost of seeing God himself?

You might say that Swamiji is going against the ancient way of life when he is recommending the need for material advance. I admit it to be true. But what is the harm? We have to be progressive. We can think of the past but we cannot remain wedded to it not to go beyond it.

Swamiji does not end with material progress. He does not forget his goal, the inner peace a man has to strive for if he wants to be happy. You cannot say that he is a materialist essentially. He is nothing if not a progressive. He visualises the past to profit from it. But he is always for the future of hope and man's liberation. So he suggests—how properly—a synthesis of materialism and spiritualism. This is his unique contribution for the liberation of mankind. Of this he sings and sings without a stop.

India has to recognise her burden of greatness. I call that a burden because India has to deliver a message to the West.

That is the message of the elevation of man as highly spiritual after being sufficiently materialistic in outlook and contents. How can we forget our soul, God that lives in us, God that connects us with the rest of humanity? Not only that. This awareness of God alone will lead to an eternal and universal peace. That is the liberation of mankind.

At the moment, man has one and thousand vices. Above all, he is selfish and mean. He has forgotten God: he has forgotten his link with humanity. He is endlessly in the grips of a devastation of himself and the world. He has to give up that: he has to give up the ills he is suffering from.

The solution is God-realisation. Swami Sivananda has indicated the necessary step for that—the step of material advance. And then man has to concentrate upon Him in himself. He has to reveal his divinity in his dreams, thoughts and deeds. He has to be a God: he has to make gods of others. "Be and make"—that has to be the motto of his life. Here Swami Sivananda is one with Swami Vivekananda. Both have the same message to deliver. That is how I understand them, and in my own way I try to follow them. My reward is inner and external peace: I feel life travelling the way of liberation.

DIVINE LIFE FOR CHILDREN

(*Sri Swami Sivananda*)

ESSENCE OF RAMAYANA

LORD Rama is the Avatar of Lord Hari. He took his birth to destroy the wicked Ravana, who was troubling the Rishis. Ravana was the king of Lanka, the modern Ceylon.

Lord Rama was banished by Kaikeyi, mother of Bharata. He went to Dandaka

forest with his wife Sita and brother Lakshmana. Ravana came in the form of a mendicant and took away Sita. Rama made friendship with Sugriva. Hanuman became servant and messenger.

There was a severe battle. Rama killed Ravana and took back Sita. Rama returned to Ayodhya with his party. He was crowned

as King of Ayodhya. His rule was called "Rama Rajya". There were peace, plenty, everywhere !

STUDY RAMAYANA

My dear Krishna ! Study Ramayana daily. You will become a good boy. Lord Rama will bless you. Lord Rama is the son of King Dasaratha. He ruled Ayodhya. His wife is Sita. Lakshmana, Bharata, Svatrughna are his brothers. Kausalya is Lord Rama's mother.

Love your brother like Lakshmana. Be brave and pure like Hanuman, servant of Lord Rama.

Visit Ayodhya. Ayodhya is a sacred place. Take bath in Sarayu river. Ask your parents to take you to Ayodhya.

THE GITA—I

Arjuna started to fight with the Kauravas. He had Lord Krishna as his war-charioteer. Arjuna saw all his relatives facing him in the war. He said to Krishna "O Krishna, all these opponents are my dear kinsmen. I cannot commit sin. I do not want to fight with them. I cannot kill them. O Krishna, I am ignorant. I am your disciple. Teach me knowledge."

Lord Krishna said, "O Arjuna ! You must fight. It is no sin. It is your Dharma as a Kshatriya. Do not neglect your body. It is a mistake. You must follow your own Dharma till death. Think that gain and loss, happiness and sorrow are one.

You must work alone. Do not think what you will get from that work. See, I am here, I am God. I am by your side. Wake up. Be cheerful. Worship me. I am the Lord of all the worlds."

THE GITA—II

Sri Krishna said to Arjuna, "O Hero ! Offer everything that you do, to me alone. Because I am God Himself. Do not have any mental fever. You must do the work that

ought to be done. You should not have any desire for its fruits. It is real law. Then you will become a real Yogi. To leave off worship of God through flowers and water or fire, is not good. He who does not do anything is not real Yogi. Do your prescribed duty, but do not look for its result.

"All these warriors are already killed by me through my Divine Power. I can destroy the whole world myself. I do not require you. You are only an instrument.

"Fix your mind on me. Renounce egoism. God is in your heart and all others' hearts. Take refuge in Him. I am that God. Leave all Dharmas. Come to me. I will give you liberation and help."

THE PANDAVAS

Long long ago, there were two great kings of India called Pandu and Dhritarashtra. Pandu had five sons.

The eldest was Yudhishtira. He was just and virtuous. The second was Bhima, a very strong man. He was a great fighter. The third was Arjuna. He was an expert in archery.

Nakula and Sahadeva, the two youngest brothers were twins. These brothers were all good, brilliant, just and virtuous. They were called the Pandavas.

THE KAURAVAS

Dhritarashtra was born blind. He had a hundred sons. Duryodhana was the eldest son.

Duschasana was the brother of Duryodhana. He was the man who dragged Draupadi by the hair. Bhima took a vow that he would drink the blood of Duschasana. He fulfilled his vow.

The sons of Dhritarashtra were very unjust and wicked. They were jealous of the Pandavas. They were called the Kauravas. The story of the Pandavas and the Kauravas is told in the Mahabharata.

GREAT INVENTORS

Watt (England) is the inventor of steam engine in 1565. Marconi (Italy) is the inventor of wireless in 1896. Madame Curie of France founded Radium in 1903. L. L. Baird (England) invented Television in 1925.

Torricelli (Italy) invented Barometer in 1643. Rountegen (Germany) invented X-ray machine in 1895. Fahrenheit (France)

invented thermometer in 1721. Galileo invented telescope.

Wright Bros (America) invented aeroplane in 1903. Edison (America) invented gramophone in 1877. Morse (America) invented electric telegraph in 1835. Bell (America) invented telephone in 1876. Daguerre and Niepce (France) invented photography.

(Serial Concluded)

BHAGWAD-DHARMA

THE RELIGION—PHILOSOPHY OF REALITY-RIGHTEOUSNESS

Introductory

IT is to the eternal credit of Bharathavarsha that her gifted sons and daughters of varied racial heritages and of diversified historical epochs and ages have, one and all, affirmed, acquiesced in and accepted the fundamental freedom-sway of the functioningly self-focalizing, self-forming, self-familiarizing and self-actualizing Reality-Righteousness with its inductingly realizing, intuitively realized, discoveringly realizable, and definitively reliable uniqueness-universality at once scientific, historic and poetic. DHARMA—as touchingly-tastingly visioned with the very rhythm of life-breath and discoveringly deduced, reasonably enunciated, logically expounded, consecrately exhorted and comprehensively codified by word, thought and deed—did, throughout the history of unsubjugated Bharatavarsha, singularly mean, for its sincere and genuinely gifted sages, seers, saints, prophets and statesmen, the truly religio-philosophic secularity-sacredness more worthy of being unquestionably honoured, observed, obeyed and reverentially complied with convicting-conscientiousness of whole-hearted concentration than any vaguely believed and theologically extolled Devata or Divinity.

There had been sects and cults in ancient Bharat which did not hesitate to profess themselves to be openly atheistic—but none there were who contumaciously stood against the self-evident rule of rhythmically over-spreading Reason; and last of all were there any to rail against, revolt and openly abjure the indispensably inevitable supremacy of sociologically self-establishing and cosmologically naturalizing Righteousness. Even to-day the consecratory concentration of ritualistic rectitude and rational faith in Law and Righteousness is, indeed more naturally evident in the lives and conduct of those who do not openly subscribe to the popular theological creeds and beliefs with their traditionalized thaumaturgic or miracle-working tenets, doctrines and dogmatic truisms of eschatological exegesis. The irradiance of the undivided (Mind—Word—Deed), that is to say, the whole-hearted single-hearted affirmation, acquiescence in and acceptance of rhythmic-righteousness has spontaneously won the automatic homage and axiomatic allegiance of all language-using, law-abiding human individuals and groups, both Eastern and Western, ancient and modern.

What the modern world stands most in

need of is the thorough-going intellectual ritualism of *intuition-instrumenting*, personalistic sovereignty's rhythmizingly reason-reasoning, or character-establishing, Righteousness. For all its palpably boundless advancement, the science of to-day has still to discover, deduce and define its uniquely universalizing source and naturalizing socializing course of its inexhaustibly novel Reality-of-Reality's *ever-increasing characterizingness of being knowingly and knowably true, of being at once behavingly, beholdingly and beholdably true*; and needless to say that the otherwise all-adventurous science has yet to mature itself and master its simply autonomous naturalisingness of employing with more and more automatically its own axiomatic facility of freedom-sensing novelty's non-dually fertilizing felicity with the immediacy-inducting, empirical intuition of instantaneous awareness, apprehension and comprehension. The dominant and demonstratively proud physico-mathematico-psycho metaphysics of to-day with its cumbrously theorizing, hypothesizing, speculating, systematizing logic has to redeem; first and foremost, its own freedom of truthfully articulating and truthfulness-voicing language-spontaneity—that is to say, its own living sincerity of *realizingness-recording history-poetry*, its own life-saving sanity of undivided sensibility-sensitivity-certainty and has still definitively to uphold itself as being strong and stable enough to consecrate its value-visioning, verity-identifying beauty-truth of pervadingly persisting prevailingness.

On the other hand, the traditionally revered, cheaply affected old-world mysticism of world-escaping *Maya-Vada* is even worse than the modern "Mind"-unknowing, coarse-thumbed, stimulatoriness-seeking, so-called psychology of dualistically cross-stitching calculations and tabulations. Both

the pretentiously absolute, professedly idealistic ontology of Unreality-positing, Appearance-avoiding, activity-shirking, history-ignoring, Transcendentalism and the outrightly transcendentness-denying, mentality-denouncing, sheer gesturingness-deifying, behaviouristic *pōse*—both, alike, lack utterly the creativity-spontaneity of re-creatively super-creative, socializingly naturalizing, sovereignly self-establishing Law. But Law itself necessitates for its uniquely universalizing self-sovereignty the knowingly-nucleating *Sameness-momentousness*'s characterizingly *Self-same* abidingness—leaping forth and leading itself through the Least Action, Least time and Least Interval—that is to say, through the spontaneously heart-arterializing vibrorness, vectorizingly continuing from novelty-born *beauty* to the novelty familiarizing *truth*'s non-dually fertilizing, but no less super-creatively-socializing "*Never-the-same*".

Again and again, in the past history of mankind, it has been logically proved and dramatically demonstrated that absolute loyalty to a mere *abstract principle* or sheer impersonal Law cannot be maintained and still less sustained in actual practice of unfailing observance without the all-impelling, all-indwelling and all-embracing Personality-Touch of inductingly-intuiting immediacy-instantainity. The all-glorious Ninth Avatar of Bharathavarsha's sacred history and sanctified tradition, in trying to eliminate entirely and annihilate outright all inevitably residualizing, egoistic traits of his spiritually rarefied, historic individuality, did, after all, succeed in bringing out only the latent loveliness and loveworthiness of His adoration-compelling magnanimity to the utmost appreciable limits of humanly conceivable consecration. The poetry of spiritual transfiguration has never before Bhagwan Buddha attained to the

veritably visualizable self-transcendence of strictly scientific symbolism and suggestion, without losing the essential historic core of earthly actuality-nucleus. Including the personality-sublimation of Buddha's Righteousnesss-Universality, but exceeding and enveloping the very universalizingness-socializing Buddhistic tradition itself is the out and out "Tradition-traditionalizing"

or languageness-making personalism of the fundamental "Character-sovereignty"-proclaiming Bhagvad-Dharma. And needless to say the Bhagvad-Dharma of the Bhagavad-Gita enunciates at once the undivided science, history and poetry indicated, illustrated, symbolized and suggested by the triply triune Rama-Nama, Krishna-Tatwa and Buddha-Charitra,

SIVA GITA

(Translated into French by Srimati Karina)

(Continued from previous issue)

XV

15th January 1946.

I ever served my Masters with great sincerity and intense faith and devotion. I learnt many useful lessons for life. I developed many virtues.

I wandered without food during my Parivrajak life. I slept on the road-side at night without clothing during winter. I ate dried bread with water.

I stick tenaciously to my principles and ideals. I do not argue much. I live in silence.

Sivananda.

J' ai toujours servi mes maîtres avec une grande sincérité et une foi et dévotion intenses. J' ai appris bien de leçons utiles pour la vie. J' ai développé maintes vertus.

J' ai erré sans provisions de vivres pendant ma vie de Parivrajak (vie de moine mendiant.) J' ai dormi au bord de la route la nuit sans couverture pendant l' hiver. J' ai vécu de pain sec et de l' eau.

Je reste fortement attaché à mes principes et à mes idéals. Je ne raisonne pas beaucoup. Je vie en silence.

Sivananda.

XVI

16th January 1946.

I pray and do kirtan for the peace of the whole world, for the health and peace of sick

people, and for the peace of the departed souls and the earth-bound spirits also.

I take a dip in the Ganges in the name of all those who are longing for a bath in the Ganges.

I sing the names of all saints of all religions in the Bhajan Hall. I observe All-Saints' day and All-Souls' day.

Om. Om. Om.

Sivananda.

Aum.

Je prie et je fais Kirtan pour la paix du monde entier, pour la santé et la paix des malades, et pour la paix des âmes parties et des esprits retournant à la terre.

Je plonge dans le Gange au nom de tous ceux qui désirent un bain dans le Gange.

Je chante les noms de tous les Saints de toutes les Religions dans la Bhajan Hall. J' observe la Toussaint et le Jour des Morts.

Aum. Aum. Aum.

Sivananda.

XVII

17th January 1946.

I constantly meditate on the following : Prajyanam Brahm, Aham Brahm Asmi, Tat Twam Asi, Ayam Atma Brahm. Satyam Jnanam Anantam Brahma, Santam Sivam Adwaitam.

Aham Atma Guda kesa: Aham Atma
 Nirakarah Sarva vyapi Swabhavatah.
 Brahma Satyam Jegam Mitya Jeevo
 Brahmaiva na parah.
 Akarta Abhokta Asang, Sakshi;
 Ajo Nityah Saswatoyam Purano.
 Jyotishamapi tat jyotih.

Sivananda.

Je medite constamment sur le suivant:
 Prajyanam Brahm, Aham Brahm Asmi, Tat
 Twam Asi, Ayām Atma Brahm.
 Styam Jnanam Anantam Brahma, Santam
 Sivam Adwaitam.
 Aham Atma Guda kesa : Aham Atma
 Nirakarah Sarva vyapi Swabhavatah.
 Brahma Satyam Jegam Mitya Jeevo
 Brahmaiva na parah.
 Akarta Abhokta Asang, Sakshi,
 Ajo Nityah Saswatoyam Purano.
 Jyothishamapi tat jyotih.

Sivananda.

Note. Ce Sont des formules sacrees en Sanskrit, se rapportant a la vie spirituelle, a l' Absolu, l' Unique Substance, et qui servent d' objets de meditation avancee.

FOUNDER'S AWARDS

In recognition of talent, ability and selfless service rendered to further the noble cause of the Divine Life Mission, the Founder-President of the Divine Life Society, Sri Swami Sivanandaji Maharaj was pleased to confer the respective titles on various persons noted below. This list is in continuation of the one published in the April, 1949, issue of "The Divine Life".

Member of Sivananda Gyana Sabha.

R. C. Mahendra, Kota, N. G. Venkatesa Iyer, Salem.

Darshan Kesari. R. C. Mahendra, Kota,

Vadya Visharada. A. N. Muniswar, Kottangachchi.

Nataka Kala Nidhi. Harish Chandra, Rishikesh. Mukteswarji, Rishikesh. Rampremiji. Ananda Kutir. K. S. Venkatrama Sastri, Salem.

XVIII

18th January 1946.

To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering, are my ideals.

To have perfect faith in God, to love my neighbours as my own self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims.

My watchword is Love. My goal is Sahaja Samadbi Avastha or the natural, continuous super-conscious state.

Sivananda.

Relever les tombes, guider les aveugles, partager ce que je possede avec d' autres, porter du soulagement aux affliges, consoler ceux qui souffrent, sont mes ideals.

Avoir la foi parfaite en dieu, aimer mon voisin comme moi-meme; aimer Dieu de tout mon coeur et de toute mon ame, proteger les vaches, les animaux, less femmes et les enfants, sont mes desseins.

Mon mot d' ordre est Amour, Mon but est Sahaja Samadbi Ayastha ou l'etat naturel continu et super-conscient.

Sivananda.

Yogi. I. Milsiter, Bombay. Gunnar Lauridsen, Copenhagen. Mrs. Alice Frigensen, Copenhagen.

Adhyatma Ratna. Dewan Bhahadur K. Sundaram Chettiar, Salem. Dr. K. C. Roy, Chidambaram.

Sradha Bhushana. A. Ramaswamy Gowder, Salem.

Sradha Ratna. T. V. Muthuswamy Iyer, Salem. Naraindas Agarwala, Calcutta.

V. R. Srinivasan Dr. B. J. Dave, O. Kawgerts.

Bhakti Ratna. T. P. Navakoti Chettiar, Salem. Lt. Col. A. N. S. Murty, New Delhi.

Yoniroj. G. C. Nixon, England. R. A. Ghatge, Dadar. Srimathi Henry Busch, Copenhagen. S. Sundaram, Bangalore. Someswar Prasad, Muzaffarpur. Swami Satchidananda, Ananda Kutir. S. Ganapathi, Palamcottah. Gauri Sankar Mukerjee, Calcutta. Miloslar Lzicka, Praba. Bertill Nadell. Lt. Col. A. N. S. Murty, New Delhi.

Chitra Kala Kushala. Kalyani, London.

Parmanand Talwar, Hardwar. P. C. Mull, Lucknow. Gautam. Lucknow. Samuel. G. Gnana Sundaram, Salem. M. A. Gnana Pandithan, Leoni Wirth, Germany. Narottamdas, Dehra Dun.

Sadhana Ratna. V. B. Patel, Kericho. Ramachandra, Arsikere. V. Narayana Mallaya, Mattancheri. A. R. Vankataraman, Nagpur. Vidyasagar, Rewari. Vinoy Vihari, Samashtipur. Vasudev, Jaksu. M. Venkataraman, Salem. K. Velayudhan Nair, Trivandrum. Thakur Milak Chand Choudry, Dhar. Surya Bhatia, Dehra Dun. S. Sankaranarayanan, Papanasam Project. V. Srinivasan, East Court. N. Sundaresan, Pollachi. G. L. Sarma, Neemuch. B. Subramanyam, New Delhi. S. R. Virji Bhai, Ahmedabad. R. Srinivasan, Madras. P. Srikantha Iyer, Madura. Seeramasastry, Ambaji's peta. C.V. Subbiah Sastry, Banganapalle. V. D. Srivatsava, Kanpur. S. B. Singh, New Delhi. Y. K. Sarma, Goberwali. P. K. Subramanyan, Calcutta. G. N. Savale, Nasik. A. K. Raja Iyer, Suttamalli. V. Raman Nambiar, Virudunagar. P. V. Rama Rao, Ellore. Y. M. Rai Grami, Bareilly. R. Radhakrishnaiah, Venkatagiri Town. G. Robinson, London. N. S. Radhakantan, Somayaram. S. Radhakrishna Reddiar, Alleppy. P. Jeevan Rao, Madras. I. Milsiter, Bombay. Kanta Rani, Delhi. Kartikshan Bhatnagar, Jaipur. G. B. Kulkarni,

Pathankot. Karunakar Parida, Angul. M. Kalyanaram, Villipuram. K. S. Krishnaswami Iyer, Bangalore. R. Krishnaswamy, Madras. S. A. Kuppuswamy, Bangalore. Y. M. Krishnappa, Champion Reeds, Kartigesu Pillai, Pt. Pedro. M. R. Krishnaswami, Ayyampet V. B. Kuppuswami, Nanikudi. Palani Pillai, Pt. Pedro. C. R. Padmanabha Iyer, Coimbatore. P. H. Trivedi, Bombay. P. P. Narayanaswami Iyer, Parli. P. Narayanan, Mallehpur. K. Natarajan, Bhuvanagiri. M.A. Narasimhan, Madras. K. Narayanan, Delhi Cantt. P. V. Narayanaswami, Ootacamund. Jettish Ram Dheeeman, Rosa. G. R. Joshi, New Delhi. B. T. Jadhav, Jagannath Prasad, Kairana. Hari Vasudev Bhave, Jubbulpore. Gauri Devi, New Delhi. S. Ganapathy, Palamcottah. Gur bux singh, Nairobi, M. Gopalan, Bhuvanagiri. Govindarajulu, Amla. Dharam Pal, Kaushaka. D. J. Deo, Calcutta. Draupadi Wadhwa, Allahabad. A. Kumaraswami, Kegalla. Chhedi Lal, Hazratganj, N. C. Chaya, Bombay, Banjam, Pathankot. Brijlal, Jhansi. K. Andivarahan, Pattukottai. S. Aswatha Narayan, Bangalore. K. V. Ananthasubramanyan, Malma. N. Harihara Iyer, Attingal. Sri Kapur Chand Gupta, Ludhiana. S. N. V. Naidu, Mysore. Srimathi Leelavati, Mysore. S. Hariharan, Pudukottai. K. G. Velappan, Madras. Premabbai Mistry, Mistri Studio, Amalsad. Kikubhai Mistry, Mistri Studio, Amalsad. R. Sivaram, Trivandrum. Prabhubbai Patel, Prabhat Art Studio, Navsari.

Vidya Bhaskara. S. R. Doraiswami Sastrigal, Calicut. Vedamoorthy Kesava Sastri, Bangalore. Brahma Sri Hari Hara Sastri, Krishnagiri. Sarajis Prasad Sastri, Benares. D. A. Kulkarni, Lucknow. E. K. Natesa Sarma, Madras. Narasinga Das Varma,

Veena Vadya Visharada. Lalita Devi, Hardwar.

Karma Yogi Veera. Vinoy Vibari, Samastipur. T. D. Srinivasa Iyengar, Salem,

Satya Prakash Malhotra, Benares, Sadanand Dubey, Benares, Dinanath Gupta, Benares. S. S. Agarwal, Benares, Sanjaya Sen, Jagan-nath Bhagat, K. P. Bhagat, K. N. Ganju, Ramesh Pd. Singh, Tirath, Nath Gangu, Tripureswar Pradhan, Shanker Bahadur, Narendra Bhabadur, Gajindra Bahadur, Ajai Pal Singh, Benares, Deoki Nandan Aggarwal, D. K. Varma, K. G. Sharma, Kamala Pd. Aggarwal, Kameshwar Singh I, Kameshwar Singh II, Balkrishnan, Mewa Lal, Bugharat Singh, Benares, Sukdev Prasad Shah, Kashinath Gupta, Brijeshwar Dutt Misra, Jagadish Narayan, Hiram Shankar Dey, Dipa Chandra Misra, Ram Surat Singh, R. S. Adlakha, Shyam Sunder Pandey, Kripa Saokar, Om Kameshwar Singh, Ramjee, Uma Shanker, Jee Panchal, Dinanath Gupta, Shiv Dulare Singh, Kamal Singh Jain, K. C. Jaiswal, Mao Jee Panchal, B. L. Aggarwal, Yogendra Singh Kapur, Promod Kumar, Kirati Singh, Valanjee Rathore, Gunjuman Sherchand, Tulsi Ram, Chandra Bhusan,

Benares, Nalinirayan Singh, Shivji Aurora, S. N. Gupta, K. C. Khaneja, Kapil Du Prasad, R. C. Sharma, Sarat Kumar Ghaste, Ravi Kumar Kichhu, Pannalal, Dev Ram Shyam Babu Prasad, Paman C. Panjabi,

Jyotish Kala Nidhi. K. S. Parasurama Ayyar, Coimbatore, N. S. Jhangiani, Bombay. Pt. Sitaram, Phul chatty, T. D. Vasudeva Rao, Kodiveri, T. D. Krishnamurthy Rao, Kodiveri.

Kaviratna. B. Jayaram Reddy, Patna, M. Alagiriswami Iyer, Tanjore, T. A. Rama Iyer, Srjakavandanpudur, C. T. Desigan, Bangalore, Hilda Friebel, Germany, (Srimathi), D. K. Hanumantha Rao, Kashinath Trivedi, S. L. Kamalaj Jagranvi,

Sangeeta Nipan. N. D. Sharma, Bareilly,

Sankirtan Ratna. Pal, Muni-ki-Reti, Sukadev Panwar Sitaraman,

Kalakshepa Kala Bhushana. Srimathi Bani Bai, Madras, Sundaresa Bhagavathar.

ASHRAM NEWS AND NOTES

THE Twenty-fourth Divine Life Sadhana Week was held at the Ashram between the 23rd and 25th of April, 1951. Early morning classes in Brahmamuhurth, when the attending Sadhakas were given practical training in Japa, meditation, Asans and Pranayama, were conducted on all the days. Principal among the speakers during these classes were Sri Swami Chidanandaji and Sri Swami Krishnanandaji. Professors of the Yoga-Vedanta Forest University. The aspirants had, during this Sadhana Week, the unique good fortune of listening to the illuminating discourses on the Gita by Sri Swami Gitanandaji Maharaj.

ANNUAL MEETING

On the 25th evening, the 15th Annual General Meeting of the Divine Life Society was held. The General Secretary of the

institution, Sri Swami Chidanandaji Maharaj presented a brief Report of the working of the Society during the year 1950, extracts from which are given below :

"By the grace of the Lord," said Swami Chidanandaji, "this year has seen a considerable expansion in the activities of the Society and has also a couple of unique features in the field of the propagation of the Divine Life ideals. The highlight of this year's activity, it goes without saying, was the All-India Tour undertaken by His Holiness Sri Swami Sivanandaji Maharaj from Rishikesh to Ceylon and back during the months September-November.

"One of the prominent factors in the spiritual propagation work of the Society, namely the monthly Divine Life Magazine has taken a great step forward in that it

has now come to be published in a number of vernaculars of the land: the Bengali Divya Jeevan and the Hindi Sattwik Jivan are issued from Calcutta, the Marathi Divya Jeevan from Nagpur, and Kanarese from Bangalore (now Tirueengomalai). A Tamil monthly Journal (Gnana Guru) and a Gujarati Journal (Sat Sandesh) are incorporating portions from the English 'Divine Life' translated into the respective vernaculars.

"The various departments functioning at Ananda Kutir, the world headquarters of the D. L. S. such as the Ayurvedic Pharmacy which introduced four new preparations during the year, the Sivananda Charitable Dispensary (now Sivananda Hospital) which rendered a unique service during the Kumbha Mela and also conducted a Drishti Dhana Yagna in March through the kind and benevolent services of Dr. Kailasnath Kunvar, the Sivananda Primary School which stood first in the Narendranagar circle, the Ananda Kutir Post Office which was converted into a Sub-Office and which earned an efficiency certificate of the department and last but not the least, the holy of holies the Viswanath Mandir which in addition to the numerous important Havans, performed the Mabakalasha Abhisheka after the conclusion of the Athi Rudra Maha Yagna in February 1950—have all a unique and uniform record of great public service done in the spirit of worship of the Lord. However the crowning glory of the year has been the Dig Vijaya of Sri Swamiji and his Yatra Mandali which from the very start to the finish was conducted entirely through the tireless, enthusiastic and loving efforts and stupendous exertion of the grand old man of the Divine Life Society, namely, the revered Sri Swami Paramanandaji Maharaj."

Speaking of the progress made during the year by the Sivananda Publication League whose Pearl Jubilee (completion of twelve

and a half years of service) was celebrated during the week, Swami Chidanandaji said: "The year under review saw the addition of quite a number of extremely valuable new publications to the inspiring literature of the Sivananda Publication League. Chief among them are the Brahma Sutras (Part II), Moksha Gita, Pocket Prayer book, Health and Happiness, Vairagyamala, Sivananda's Letters to Gajanan, and Conquest of Fear. Besides this some of the much demanded early writings of Sri Swamiji have been reprinted through the very kind and generous services of the Proprietors of the General Printing Works. Mention might be made of the Bhagavat Gita with Commentary by Sri Swamiji, Easy Steps to Yoga, Yoga in Daily Life, and the Principal Upanishads. The books, Conquest of Fear, Samadhi Yoga, and Sivananda Vijayam have been translated and published in Tamil. Rs. 48,000/- worth of spiritual books have been distributed free by Sri Swami Sivanandaji Maharaj

"The Third Provincial Divine Life Conference was held at Venkatagiri Town during the last week of December.

"To encourage the spread of cultural literature, a prize of Rs. 500 was awarded to the 'Book of the Year' and in 1950, the award was claimed by Sri K. Sabharatnam for his brilliant work—the *Heritage of India*."

Visitors

Prominent among the visitors to the Ashram during the past month were: (1) Srimati Ana Sanchez De Sanchez, Santiago, Chile (South America); (2) Sri M. Kanagasabay, General Manager of the Ceylon Railways; (3) Sri K. Ramachandra of Colombo; (4) Col. M. S. B. Rao of Delhi Military Hospital; (5) Sri Mehra, the District Judge of Saharanpur; (6) Sri Somanatha Iyer, Advocate General of Mysore; (7) Sri Swami Sarvajnananda of the

Ramakrishna Mission and a party of Sadhaks; (8) H. H. the Maharajah Saheb of Sitamau.

BRANCH REPORTS

Special mention must be made here of the extensive tour of the country that some of the Sanyasin-disciples of Sri Swamiji Maharaj have undertaken. They have visited several Branches of the Divine Life Society, conducted Satsang and inspired the Branches to greater and more useful activity. Their visit to the Branches has been a memorable event in the annals of the Branch concerned, and every Branch has reported a successful programme of Sadhana and Satsang that these Sanyasin-disciples of Sri Swamiji Maharaj carried out at the various centres.

Sri Swami Brahmanandaji Maharaj accompanied by Sri Rampremji is on a pilgrimage-tour of India; and he took the opportunity of his visit to various cities and towns, to conduct Satsang in the Divine Life Branches there. Besides the several Branches of the Divine Life Society at Madras and also at Salem, Sri Swami Brahmanandaji and Sri Rampremji visited a number of sister-institutions engaged in the spread of spiritual knowledge and devotion to the Lord and conducted Satsang. Sri Swami Brahmanandaji's illuminating lectures were highly appreciated by all. Sri Rampremji's enchanting Sankirtan and melodious Bhajan captivated the hearts of all; at several places members of the audience went into ecstasy over the soul-stirring Sankirtans of Sri Rampremji. Wherever he went, he held Yoga Asan demonstrations also and explained their benefits. The visit of these two great souls has created a spiritual stir in the South.

A report of the Tour of Sri Swami Sadanandaji and Sri Swami Satchidanandaji has already appeared in the last issue of "Divine Life".

THE ARMY C-IN-C'S VISIT

General K. M. Cariappa, Commander-in-Chief of the Indian Army visited the Ashram on 11th May. The Divya Jeevan Bala Mandali presented a guard of honour and Swami Chidanandaji read out an address of welcome presented on behalf of the local municipality (of which he is the Vice-Chairman) and the citizens of Tehri Garhwal district.

Gen. Cariappa, during the course of a brief reply, said that he was happy to be among holy people in a sacred place, and that he had read a number of Sri Swami Sivanandaji's works and felt that they contained the much-needed remedy for the evils that were prevalent in the present-day society. Besides purifying oneself through external religious ceremonies, the General said that it was essential to cultivate the virtues like truth, sincerity, love and brotherhood. He concluded by saying "Not mere lip-service, nor a mere expression of devotion, but what we need to-day is real service to the nation, and that is what Swamiji has been teaching to the world through his writings and through his own life."

Sri Swamiji showed the General round the Ashram who also enjoyed seeing a film on Yoga exercises and appreciated "the peace, calm and godliness that filled the atmosphere": He was attended by his staff and accompanied by the District Magistrate, Sri Maheswari, and local officials.

* * * * *

The Hon'ble Sri Kumaraswami Raja, Chief Minister of Madras paid a visit to the Ashram on the 9th May. As he was shown round the various departments of the institution, the Chief Minister expressed his keen interest, support and appreciation to such "noble activities" that are being carried on under the guidance of Sri Swami Sivanandaji.

THE SIVANANDA GYANA YAGNA LIBRARY

Ananda Kutir, Rishikesh (U. P.)

Blessed Immortal Self.

Salutations and adorations. Om Namo Narayanaya.

Very often in the past, we have regretfully had to reply to you that a particular book of Sri Swami Sivanandaji that you needed, was out of print. By God's Grace we are soon placing in your hands all the best books of Sri Swamiji Maharaj for which you longed so much. One by one, all the best books of Sri Swamiji, which were out of print, are reprinted.

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1. Every member of the Sivananda Gyana Yagna Library is required to pay a monthly subscription of Rs. 4/- (rupees four only), with an undertaking to continue its payment for a minimum period of one year.

2. In the first week of each month the member gets from us a list of books in stock, in which are prominently included the latest additions to the stock.

3. Against his subscription of Rs. 4/- each member is entitled to get a book or books worth Rs. 5/- (rupees five only), every month post free. The balance of purchasing quota, if any, each month, is carried over to the next and subsequent months. That is, if a member selects a book worth Rs. 2/- in a particular month, he is eligible to choose a book worth Rs. 8/- the next or in a subsequent month. (A member wishing to purchase a book that is worth more the quota amount to his credit, will remit the balance to make up the cost of the book).

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Thy humble Sevak.

Manager, Sivananda Gyana Yagna Library.

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Sangeeta Ramayana (In six parts)—English		DLR14,15,16

Price Rs. 4/- each : Complete set (23 records) Rs. 80/- Forwarding Charges extra.

The Sivananda Publication League, Ananda Kutir, Rishikesh.

Good News !

HINDI FOREST UNIVERSITY MONTHLY

We are glad to announce that the insistent requests of numerous Sadhakas and members of the Divine Life Society have now borne fruit. There has, during the last year (since Hindi was declared Rashtra-Bhasha of this land) a continuous demand that a Hindi Magazine from the Headquarters of the Divine Life Society should be issued for the benefit of the non-English knowing people of India, as also of the members of the Sadhaks' family.

Sri Swami Sivanandaji Maharaj has now given His Blessings for the issue of a Hindi Monthly from Ananda Kutir. This is a boon to Hindi enthusiasts of Dakshina Bharat also. It will contain full, valuable, interesting and inspiring guidance on matters of Yoga, Sadhana, health, advice to ladies, etc., etc.

The first issue of the Magazine will be released on July 3rd 1951, the anniversary of the Yoga-Vedanta Forest University. It will have 32 pages, with an illustrated art cover.

Editor : H. H. Sri Swami Chidanandaji Maharaj, General Secretary, Divine Life Society.

Subscription : Rs. 3/12. KINDLY FILL IN THE FORM BELOW and send it at once with a remittance of Rs. 3/12.

APPLICATION FORM

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The Editor,
Hindi Forest University Monthly,
Ananda Kutir P.O. Rishikesh.

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Edited and published by Sri Siva Prem for the Divine Life Society, Rishikesh.
and printed by him at the General Printing Works Ltd., Calcutta.